[redacted]

Must Remain in
Transcription Room

M 2091

Barn/ Westtown/Barn

Lunch/IV/Lunch

January 29-30, 1972

SAT. LUNCH
~~MUSIC~~

MR. NYLAND: What I can say now I don't have to say tonight. I'm limited by one cassette for this lunch and for tonight, and for tomorrow. So I have to weigh my words and make sure that I get in to that particular time allotted that I talk about that what I believe may be useful or is important. So, usually the Saturday is for the purpose of reminding you of certain things that ought to be done with the Barn and with yourself. That you should not be disturbed by ordinary affairs of life, that although you are during the week of course engaged in it, and it is necessary because you have to meet such conditions and you have to make a living, you have to live your life in an ordinary sense as an ordinary human being on this Earth. That it is not overshadowing the particular weekend when you want to devote a little bit more time to what is more essential. And that is what I hope for; that when you do come here that you don't just work - on ordinary things that we have to do. That every once in a while you are reminded for yourself, that (it) is a different kind of place

to be, and because of that it should evoke in you a response.

So my question is, as you sit and as you now are busy, and as you eat, and as you see different people, and as you attend yourself to that what is demanded of you - or what you demand of yourself, how much do you still remember that you are as a human being really two-fold, and that certain forms of energies in the beginning expressed as a thought or as a feeling should go to the possibility for development of your inner life? Because there should be more concentration of that kind of energy during a weekend. The same way as a Sunday was made as a day of rest to be able to see what had happened during the week, and to have a judgment about that what had happened - if it was right or wrong. So the weekend for us is always what has happened during my last week, and what did I do and what is it that I would let--I would like to set out with for the next week.

I would almost say that's the reason you're here, because there is an opportunity that you are reminded a little bit more. Now I hope that such reminders stay within the realm of positivity so that when you do come that you're not taken up by all kind of other, extraneous ordinary life affairs - many times expressed as negativity, jealousies or gossip. That you really try at a time like today and tomorrow, that you are a different kind of a person, as if you turned a different side of yourself to the outside world. Sometimes I've said as if then you could have your inner life on your sleeve, or that at the tip of your tongue there are terminologies, words, that have to do with Objectivity or a spiritual development, or that what is a relationship of yourself towards that what is higher.

And that there is more and more a wish within you to strive to reach that little higher place, not just the ordinary humdrum existence which, of course, also has to be here at the Barn when we are working physically. When you work physically it is your body that will determine that kind of a level. But don't ever forget the other two centers which are most important for the development of man. All you get from the physical exercises is a little bit more dexterity of the body. But what is needed is really to develop and to encourage your wish to become a man, and your intellect to be able to place different experiences in a proper relationship towards each other. And in a general way that when you are here and could profit by the nearness of other people who also come, that more and more there should be a relationship between the people themselves and the establishment of a solidity in the group itself.

Because it is not then that we want to remain just units working together as units, but we want to Work together as units having a relation. The increase of energy is in accordance with the power to which the total number gives the indication - that is the exponential color. And that what is needed for a man is to realize that here on a Saturday and Sunday he is not all by himself. The reason for having a group is to be reminded that it is better to Work together when the different elements forming a group can understand an aim which is common to all of us.

The problem is always to find the common aim expressed in very simple words which can be accepted by practically everybody, and since we have a large number of people, the language has to become very simple and not involved in all kind of theoretical concepts. But if that happens, and there is that kind of an aim in existence, then your physical work will have a place; because

you(?) operating and doing it - using your body - will allow room for the other two centers to be at least touched, and I hope even to be encouraged to exist, and, if it is possible by means of Work on yourself, to develop them, to give them a proper place in your life. We call then physical work, outer life. The other two centers we start to call the beginnings of inner life. Ultimately as a climax in the existence of one's Soul which is not anymore this inner life. The Soul becomes for a person that what he is in reality and with which he can live. And the preparation for wishing to live at a higher level takes place by the utilization of the physical body for the purpose of growth, and taking from it any experiences whatever is possible to be used for the building of something else.

Try to look at yourself when you are wanting to Work, that your manifestations for your personality constitute a group. You have the same problem as a group as a whole. Each person has a group of manifestations - different facets of himself - which many times are conflicting. They are not harmonious, but they belong to a person as a totality of that what is his personality. But in regulating now the different manifestations so that they could understand each other and that they could become really wholesome in relationship towards each other, it's the same problem as what exists in members of a group as a whole: to try to understand what they are and to see in each person a manifestation of yourself. The way it will be done is first by having a wish to look at the manifestations of your physical body. When that finally can be put, you might say,

in a harmonious form so that either from your mind or from your feeling you have a realization that that body can be counted on, because there are not unforeseen observations or expressions or unforeseen experiences, but that you know it, as it were, you are then in a position where gradually the point of gravity can be shifted to--at the first will be your feeling and then can change the accent which need not all the time be on your physical body, to that what has still a chance for further development.

The necessity for seeing that it is necessary that one must make such attempts simply means that real--realizing what one is in ordinary life with the body as it is and the place it occupies on this Earth, that this Earth is not everything there is to it. There is much more that could start to grow in the atmosphere around the Earth, and after that, even leaving the atmosphere, that could exist in space.

The aim to make a Soul for a man for himself is first to understand the disharmony of himself in the manifestations of his body. And although the manifestations are indicative of what he thinks and feels, the realization of the observation of such manifestations will enable him then to go back to the source of his feeling and the source of his thought, and then he will be helped to change that because those two centers are more flexible than the physical one.

This is what I mean when you come here. Place the accent every once in a while a little differently and see if you in your behavior perhaps could change and be much more of what you think a man ought to be; and to help to bring fuel or food to the possibility of really becoming a man by doing that what is becoming to a man as you imagine a man should be. I hope you have a good afternoon. It is like a task and if you can take it that way, I'm quite certain

that you can profit by it.

To Gurdjieff who gave us insight into ourselves.

All right, Victor, let's have some music.

MUSIC

MR. NYLAND: I think we change a little, and I will talk a little bit first.

You see, sometimes it's difficult because I want to say a little bit about the meaning of the reason why we have meetings like this or meetings in general, or a little bit about principles - principles of one's life and principles of Work. Or rather, the reason why when one considers one's life that certain things are useful and also that they may be required, and if they are they become necessary. They're not only essential but they have to be done - there is a need for them. It is a question of understanding what is a responsibility that one wants to take. Because if you just live and assume that life will be what it is on Earth, and we think about it, but a little superficially because we are interested in a variety of different things and we have to because we have to live. We have to adapt ourselves to conditions of life and society, civilization - whatever it is. And whichever direction we want to go, where our talents are, where we can develop them; what we can do, how we are educated; what is necessary for us to become a man in this--in this world. And it is then a question at what point does one start to consider other possibilities.

If I'm engaged in variety of things that I'm interested in I don't have much time to consider affairs that, in the first place perhaps, I'm not interested in, but also when it is said that I ought to, I resent it. There's all the time this

question of how can I spend my time in the best way - if that actually becomes a question. Because many times we don't even want to consider that, we just live - laissez-faire - and let it go at that, and do the best we can. And we go through the rigamarole of ordinary life the way everybody else does - more or less - like all the ~~Jones'~~ Joneses put together. Is it right that we consider that there's something that ought to occur on Earth? Is Earth, living there - is that a requirement for the existence of oneself as life it is--as it is now, as we have to live it, or has it - as people have lived it ever since man was born on Earth? And will it continue that way? And how do we really look at the Earth, or how we look at our own life on this Earth; and what are the ideas about one's life? And what do we think we ought to do with life, with ourselves? When do we pick up a responsibility for ourselves?

If it is education it may be for us, because education is not always entering in the right place, and sometimes it stays quite superficial because it serves a purpose, and when the purpose has been served we're happy that ~~at least~~ perhaps that part of the education is over. If we suffer a little more, or a great deal, one thinks that one cannot overcome many times the suffering, or one rebels. One doesn't want it because it seems unfair and we get crazy notions that everything should be really roses, roses without any further discussion of the possibility of thorns.

Where we get such notions that everything ought to be, as Gurdjieff would say "like a pianola; that we expect the people all the time ~~to~~ should be happy or joyful, or that they all the time should be encouraged like Pollyanna to be and to take from life the best things, and let the others alone and for someone

else. And how idiotic it is really to assume that we, as certain people, have a right and other people have no right. And where are distinctions between us, and on what do we base it? It surely is not scientific to say that every person should be alike, because variety in nature naturally exists, and so it must be with human beings because they're a product of this Earth in the same way. And if there are things that take place in nature even comparing tropics and at the pole, and semi-tropics and sub-tropical weather - all condtions, all such things are changing constantly - seasons - all the things that we experience every time: day and night; light and darkness; changing of conditions on different places of the Earth; changing in oneself as one grows from youth up to manhood and further.

All such things are of course indications that things do not stay always the same and must apparently change here on Earth. Aside from the fact that perhaps if they didn't change it would be quite monotonous, but we have no particular interest in that, when we look at it pragmatically, as something that does exist and has it a meaning. When does one start to think about the meaning; at what point? When education is over? Of course, that isn't true, because all one's life one becomes educated. If you keep open for a wish to recieve certain things for yourself and to digest them, it is a form of education. Can one control it, and can one direct it? Can one accept what one is, and then base on that what one should like or would like to become? What can one do about one's own life? To what extent must you assume that there is something else that guides it? Are we responsible for the conditions at the present time in this country or anywhere else on the Earth? Are we responsible for such economic currents? Are we responsible for people who die, like in East Pakistan?

Are we responsible for war? If we are, can we prevent it, and why don't we, if we consider it wrong? What are different motivations we think about and that we have to consider and sometimes cannot; and talking about it endlessly and having committees which do not reach any particular conclusion. Or in any kind of a direction that we want to go - philosophically or scientifically or artistically or the possibility of a life that one believes in, that has more value. Is it perhaps that one thinks about Heaven, that it ought to be there in order to get away from the Earth, because we don't like the Earth the way it is? And to what extent is it necessary to adapt oneself to the conditions here? Why shouldn't we be in turmoil? Why shouldn't we have friction? If friction means that there is a possibility of energy that is generated, is the energy of some use and could it be used by man in order to grow?

These are questions, of course, we must consider when we try to talk a certain kind of philosophy of a development of wishing to grow up, or to find out what the potentialities are of such growth; and if then conditions could be arranged that we can have these potentialities attended to, as it were, to become actual for oneself. With other words, is it necessary that one grows up? Shouldn't we accept conditions as they are simply because Mother Nature allows us certain conditions to exist, or we ourselves are being allowed to have certain attributes for oneself? We have a personality. We have certain talents or ideas or gifts; a certain kind of thinking or feeling. I say artistic, for instance, or even religious or that what is an inner life - all of us have something of that kind: maybe ethical values; maybe that what we call morality, created, of course, by the form of having to live together and to interfere with each other; or degrees of selfishness. Are we entitled to have them - for oneself - at the cost sometimes of someone

else, simply saying that that what we use and is for us is of less value than what we then can use it for, which becomes of more value? Are we entitled to feed on certain creatures which are lower in the development than where we are? Are we entitled to kill animals, or even to pick plants? Is there a distinction, and if that exists between these three different forms of life, are there differences between life as human beings themselves, so that we can say there ought to be slaves and there ought to be autocrats? And why democracy? Or whatever problems come up.

If it concerns myself in what I am and as I study myself during the day and see what is happening, am I always the same? Or in growing, do I change and in what direction do I change; and what do I want to do with that what is the change, and for what do I wish to change? Or what is it that I feel that has to be done while I change for the purpose that I should keep in mind in order not to forget that part of my life should be devoted to ordinary affairs and part to an aim for being able to grow up and become a man.

We talk about these things, but sometimes maybe they stay in the background, and then we get together and we have a group and we have a Barn; and we talk about these kind of philosophical questions, and we try to find out what to do about one's life. And one is associating for some time with the ideas of Objectivity in order to hope, or for the reason that one hopes that in that direction there's a possibility of freedom from one's ordinary subjective living on Earth. And then one becomes in earnest, or serious, and one goes through a terribly difficult period.

Because, you see, in the beginning it may look as if it is beautiful and one

becomes interested in it partly because it's new and it opens up new vistas and possibilities. And there is, in the beginning, a definite development of a potentiality or an increased quantity of material or an enlarging of one's world; and there is a state of an equilibrium in regard to that what we call adventure in order to break, sometimes, the monotony of one's own life. And this kind of interest is maintained for some time.

But then, one wants to continue with this kind of Work, the way we try to define Work : Work on oneself; Work for one's own development; or Work in order to understand oneself; or Work to see how relationships should be and could be maintained; or Work for oneself to find for oneself a place in relation to an aim; or Work in order to see if there is actually a reason for one's existence and to find out what is this as far as one's life is concerned. What can we do, then, about one's self? And one says, I want to Work on myself - on myself. I want to find out, I want to build, I want to become free. I want to understand what I am. I want to understand the purpose of my life. I believe that it is necessary because, if I say that there is Earth, and I say also there are other planets, and the Sun, and Heaven, why is it that I wish to go there? Why can't I be satisfied by being just what I am, and then of course, dying. And is that satisfactory - just the dying, and go over into space and infinity or not knowing what might happen, and that kind of reluctance to just to give in to that makes one many times very desirous to do something now in order not to be overtaken by one's death.

So one Works, one tries here at the Barn. One talks about it, many times. We have meetings; we sit, we talk together. We try to exchange ideas. Sometimes we try to answer. Sometimes we try to bring a certain level up - for

questions, not so much of the hereafter, but questions which have more essential value. And we make distinctions between that what is superficial and is easily washed away and something that could become more permanent. And we wish that permanency because we believe in the eternal quality of one's Life.

And then you go through a difficult period. Because it seems that when one Works that many colors change a little and that many relationships are based on a different -- in a different kind of attraction, or compensating each other in a certain way so that the relationship itself is changing: sometimes a little twisted, sometimes made narrower, sometimes widened; but not always the same way as usual. And one finds oneself confronted with many different kind of a questions which otherwise would not have come up. So that even at times one says why do I have to wake up to such questions. Why don't you let me sleep; and don't disturb me too much because I'm quite happy the way I am. And then someone says, but you're unconscious. And then one can say, but why not? I live on Earth, isn't that enough of an idea that I should be unconscious if the Earth is? Or if the Earth allows me to be and leaves me alone I can make adjustments. And then after some time I'm not bothered too much by it, and I can grow older without any particular resentment. And whatever the adjustments are that I must make when I do grow older it doesn't bother me so much because my desire for life also diminishes.

But there is a period in which there is a great desire of life and the wish for expression, and then together with that one starts to notice what one is. And in the beginning you don't like it because you see things that you have never seen

before, and because of that you don't believe in them - that they exist - and when they then present themselves, you rebel against having that kind of body or that kind of a mind or a feeling, or being that kind of a personality. And you cannot place yourself because you have lost something and nothing has been substituted.

The difficulty is always that one goes a little bit faster in destroying instead of building up, simply because we do not know how to build; and when it is necessary to be a little faster, the destruction seems to be always a little faster than that. And I lose, and I constantly lose. Although I do build a little bit, it is not enought to overcome what I've lost.

One goes through a period of despair many times. And then I ask the question of myself, why should I be interested in that kind of Work which gives me a knowledge of myself; which gives me, to be quite philosophical, the truth about myself. Why is it necessary that I should suffer, that I see my machinery the way it is, and not being able to handle it? And why was it that I was equipped in that way without having my mind or my feeling take over instead of having my body tell me what I am. ?

I must warn, every once in a while, for such periods of despair. Because there is a loyalty, and sometimes a quite compelling force to want to stay in a group and not to give up. When one has a responsibility for oneself, many times you will say that it is not always possible to reach that what you like tomorrow, or even next year. But that you must give it time. We talk about patience, that not everything can be done overnight - that Rome wasn't built like that. That for us it is necessary to find out what is that time length that has to be spent in this kind of a development. And although it is made difficult because we are living in a natural way, isn't it better that it would come all by itself; that if it is

necessary, one says even religiously that if God will it, why doesn't He bring it about?

But you see again and again it is against one's own conscience. Because if I sit down and hope and wish for the best, many times it doesn't come. And I'm ~~taking~~ taken up by the currents of life as they happen to exist in my present phase of culture, and the way I am myself and the way I ~~have~~ have grown up; and the way I try to use my mind or my thoughts, or my feelings. And many times the questions cannot really be answered because they are too big or I am ill-equipped, or my mind is not capable of encompassing them. And I don't know why I run out of the depths of feelings. Why it is that I cannot continue to express further in an emotional sense. Why is it so impossible for me to leave my body when I say that my feeling is to some extent, and should be, free from it. That I sigh because I cannot find the words, but the sigh doesn't lead to anything that becomes communicative as far as I'm concerned. And I'm at a loss with myself and I lose interest in my life.

I must warn you about Work, because it is not roses, roses. Work is very, very difficult, particularly when the curiosity has left you, and there is then a real desire, and you see the necessity for such development. And you become more and more alone because on this particular road, it's very difficult to find friends. One is so busy with trying to undo what one already has done or seeing that what has gone in the wrong direction - to see to what extent it could even be corrected , that there is very little to look for in someone else who is doing the same kind of a thing, and the language as yet is not established between two friends who have a relationship in which they cannot for themselves put into words what their experiences have been and will be. Sometimes one has fear, to wish to

continue to Work. Of course one says one continues. The loyalty, once having tasted the possibility, or having received an insight of that what is alive - quite different in proportions, or even different in taste - that one says it is worth-while to live one moment of that kind and for the rest I will try constantly to regain again and again that kind of an experience. You must not - never - in this direction be disheartened because that period of distress will last for a little while. It is possible to overcome it by understanding it. But it's also possible to make an adjustment with oneself in facing it, and it is that kind of problem that becomes more and more important: How can I be when I wish to live in certain conditions partly created by myself, partly by conditions, partly by a conscience, partly by a pre-conceived notion in my mind that I ought to, or sometimes compelled, I would say, sometimes partly by intuition or that what I do not know as yet how to reach and still I do know that I ought to.

What is it in a man, then, that determines his desire to wish to continue regardless of the cost? Even sometimes one says it doesn't matter if I die, even if I want to die in harness it is far better than just to sit. And I see this many times and I put myself on the table in front of me because I become acquainted with myself. I see more and more - not what is wrong - but what is. I see more and more that what I am in an unconscious state, trying to determine what it is to be unconscious - sometimes saying it is automatic behavior; sometimes it is reacting, as an influence on me constantly produces a reaction; sometimes it is that I notice that what I am. I think, and I come to conclusions. I don't want to be foolish. I don't want to excuse it. I want to face things. I want to see what I am because - I say, because what? Because that is all I have. I live with my body and my different centers and I have to perform. I have to

attend to certain functions on this Earth. The reason for being born must have a meaning that I attend to that what is as life put into me; maybe, that I would say I have to give it back, or that during the period when this life happens to be within me I'm responsible for it, because that life - perhaps I can say - is not mine but it is given to me to take care of for a little while. And because of that, I must do the best I can in accordance with what I call my conscience - or what? Sometimes religiously thinking about what it is to serve God; that it is necessary for me to understand if maybe there is a reason from above because of which I happen to be on Earth.

The period of this kind of becoming known to oneself, of seeing what one actually is; the considerations that one has when you are in your inner, inner chamber, when you are by yourself, when no one is around, when you don't have to take on special expressions on your face. When you can actually be what you are in reality and dare to be, only you might say, as if in the presence of a higher force or God seeing you and sitting on the other side of the table. And there you are with your life as a book opened or that what you are as a personality, behaving in certain ways which are sometimes as behavior forms quite disgusting - that even an ordinary person should say it is not right that I was that way. But then when I put them on the table in front of me, I say there is me walking, I see it and I record such and such experience. And I try to be honest, and I come to my self. And I want to say it is true,that is me.

I accumulate many of such things when I am in -- in honesty, serious. When I want to concern myself with these possibilities, because how will I know what I am. I say mechanical as a machine, but what is this machine? If I could accept it was that way, I could be free from the requirements of such a machine; because

a machine is limited and I don't believe that I a s a person am limited because I believe I can change. And then I must make a distinction between that what is mechanical and that what is not as yet. And I hope that in time it will not become mechanical, that it will not as yet crystallize out, that it will not take on a definite form which I cannot solve or dissolve any more; that in time, in my time of life, while I'm still open, I remain open to the possibility of seeing that what is the truth and then doing something about it.

I still sit and put myself on the table. And I want to look at it quite honestly - simply as I am; not very much in the direction of having to describe it in all kind of scientific jargon, because I'm not interested in that as an ordinary human being. I'm interested in what is me - as I live and as I get up; as I go through the day, as I have thoughts, as I wish in the evening to say my day was well spent. I hope I wake up tomorrow.

(All right) (turning of cassette)

When I don't want to be foolish about myself, I will want to know the actuality of the truth. I don't want to make a mistake that I'll find out later what I am. I would like to know it now or as soon as possible or as soon it is allowed for me to have it. It is possible I live under certain conditions that sometimes the truth cannot as yet be told because I would not know what to do with it and maybe it would destroy me. But I can count on my ordinary life, and many times the covering that I do use and the way I protect myself that I really will not face the truth as yet when I cannot stand it because it would be like tremendous light and I would be devoured.

But I want to find out just the same and to the extent that I can remain simple about myself when I am with myself and I see myself. I noticed first -- I know my life is expressed, but I want to find out a little more what it is really. I want to be able to say: that is it, that is me.

These are the moments that you go through. These are the times - a little period - that you have to face such issues. You have to consider that it's worthwhile to continue with Work, because Work will take away sometimes the taste for your life. You will lose certain things. You have no replacement as yet. The force that will compel you to continue is the loyalty to the idea of Objectivity. If that is indicated by a word of freedom from oneself or perhaps fusion with that what is above, in unity, or the aim to understand unity as the solutinn to all questions, and the diversity which gradually in the forms of harmonious relationships finally become one. Or that what is as harmony not as yet sufficiently harmonious but cacaphonical and not really belonging. But gradually out of such notes a chord is struck which is major and becomes significant. And then such chord as an octave from C to C or A to A is then in relation to the tones which make it up, in the process of becoming one. That is, as if from such octave if it could shrink -- if the octave could be reduced, it would furnish me a point. And that point could be one of reference for myself,the same way as when I see colors and I know that the spectrum comes from white light and that whiteness, although it contains all the colors, has in itself no color and only light itself; even if I wish to call that a color, it is a combination of all.

I fight for that kind of all and everything. I want to know for myself what is the reality and with that I must see what is now correct in accordance with my limited viewpoint and to see what I believe is an obstacle. I start first with that what I dislike. I add to it that what I'm not quite sure about. I probably end up with having very, very little of myself that I could call my own. I say, it is as if I place it on the table and then I look at it and there parades in front of me all different forms of behavior of myself. I see how I've lived. How I have grown this way, that way. What kind of influences made me go in one direction or another. I add to it astrology or the chart or tarot: all kinds of things which give me more insight in my ordinary psychology, or whatever it is that I want to take from such sciences or semi-sciences. All of it that could help me to give me an idea what am I - in reality - what is this as a man which now parades in front of me and I sit and watch.

What is watching? One says many times, your little 'I' is trying to watch. It is trying to tell you what you are. It is as if that is sitting with the table with God across the table and on the table are you - almost, you might say, being operated on. As if that what is observing you is like a doctor trying to constate the conditions of what you are in accordance with a good, real scientific--scientific truth which would be acceptable to many people if they could see it. But you're the only one who sees it and there is a point at which you say, I don't want it that way. I don't want to be like that. I don't want to be like I am on that table. I see that it is necessary that something ought to change but - let me have hope that I can change. And that as a result of this kind of Work I will have inspiration. So far the aspiring to

that what I wish as knowledge changes into the inspiration which is given to me by my understanding. That changes me in front of the table because then with one swing of my arms I throw off the table that what I don't want any longer.

That's the determination you should make once in a while in order to find out what is there of your mechanicality that can serve you still, and what is there that is of no use and you should do away with, because you must grow up. You don't want to stay like a child - just not wishing to be disturbed. You want to face life. Sometimes you say it. Now you have to prove it: that you must and wish and that you can and you hope. You must have that kind of belief that there is a reason why it is possible for you to do it because if you remain pessimistic, what's the sense of continuing to live then? It is not a question that you want to avoid things. It's a question only that you want to see what you are and that includes everything. You don't want to stop at trifles. You're interested in the allness of yourself which is the totality of your total capacity of your personality, within the limits of the framework of your body or that what you call your feeling or your mind and you want to utilize that mechanical creature that what is that machine by oiling it up to see if you overcome little difficulties in life, so that it can run a little smoother, so that then your ordinary life does not require as much attention; so that for what reason that then you can realize what is this little 'I' trying to do to you.

Trying to make you see that you are mechanical or that machine - this body. And try to indicate what are the potentialities for your feeling to grow or for your mind to change. Because as it is now - and it is natural - it

it not enough; not the filling of the mind with ~~thoughts~~ facts will ever help you. It crowds itself out again and becomes stuffed full with all kind of knowledge and data which cannot be as yet translated, but they have to be submitted to - how will I say that - an arbiter. Someone who says this is useful and this is not, and to throw out a tremendous amount of ballast because the superficiality is very often just ballast. To be able to live in life and to be able (to?) show off yourself and to get around with people, to shake hands. And to be a little bit, I say, not entirely clear, confused, perhaps even hypocritical or that what you do in order to get along ~~kx~~ or to smooth things over when you don't want to think about them. And not wishing to go into any kind of a depth because it's quite sufficient to be just a little bit superficial, and every once in a while to know just a little bit more than someone else, so that then you go for--or you get gradually a name as someone who does know something, and in fact, -in fact you do know just a little bit more but it is so little, so terribly little. And then you start writing - books, etcetera, eteetera. And again and again I ask, what for?

What are you in your daily life? What is it that you are in the morning? How do you get up? What do you think? What do you do - what are your thoughts? Do they include other people? Can you help them? Do you do and wish to do something for them? What is your selfishness - how narrow is it? Does it make only allowance for you and a little bit of someone else who can agree with you? Or you say you love or you think it is necessary for companionship.

But what is there in your world that someone else could share with you?

What is there as affection, in general, like you wish to give to animals sometimes, stroke them and let them purr and you feel as if you are a hero. Now - take human beings - difficult human beings. People who are not so easy. People who are disturbed; people you don't really care for too much - how will you help them - what can you do? Do you want to include them? Do you want to make an attempt? Do you want to use that kind of experience for yourself to see what you are, what you are capable of, what you can use then for your own as well as for someone else?

We don't have very many worlds that are too large. There are many that are much too small. Many of them don't even touch, even at the Barn, I said it at lunch, what is this relationship that you wish to establish with each other? On what basis? On ~~that~~ the basis, I said, of physical work? Without having any chance to let anything of your inner life appear - on your sleeve - I said, or the tip of your tongue? Why don't you change at times your voice in such a way that someone is arrested by the change which has taken place in you? And that people do not recognize you anymore, or at least - what has come over so and so? Why is he now like this, at other times he is so terrible, now kindness? Can you go through a while gamut of emotions? What is it available for you, and if it isn't , do you wish to study, do you wish to acquire it? Do you want to use your time to spend it to accumulate, to see what data there are that you could eat and digest and use as food for yourself?

This is what we try to talk about when we say: are you Working? Are you actually becoming acquainted with yourself? Do you know what there is

to be done? Do you know with what it ought it to be done? Do you know who can do it, and in what way? And what do you want really - what can you expect when you don't wish? Is there that kind of a wish for one's life? Is there the wish to settle a few things in ordinary life, not to be too morose, not to be too pessimistic, but to see what there is - with friction included, using it, and saying to yourself, what kind of man was I during the day? To what extent did God help me? To what extent did He tell me that I'm a - how will I say it sometimes - that I'm a skunk; that I'm a nincompoop, a stupid fool, an ignoramus, a non-knower. Of that what really, I would say, what is a man? That I'm a no-man and I live in no man's world. I don't--I'm a nobody.

What is it sometimes that I exaggerate of course, I say it isn't that, and I hope that God says no, it is not that bad, because you're not that kind of a sinner. I look every once in a while for a little encouragement; I say if God doesn't give it why don't other people give it to me? Why can't they see that I am what I am - a little bit wonderful, not very much, but at least a little bit of an encouragement. And then sometimes I hang out my tongue to hope that someone will tell me, I say, please, tell me that I'm all right.

Why don't you help people? When you understand them, when you see that they perhaps would need it - why don't you go out of your way? Why don't you act a little? It's not hypocrisy. It is flexibility of yourself to be able to adapt yourself to conditions as you find them, and as perhaps you have to accept them, because you're not going to change them all by yourself. All you can change is yourself, and then perhaps as a--as a surrounding which can take

place in your atmosphere, there may be an influence. But the first things is yourself - w constantly within yourself by the grace of God because after all you're not alone. After all it's not only your life. It happens to be in your body, but what claim can you--can you have on life itself- when your body dies - what claim have you on life when you can believe with enough logicality that life continues? Or, if you're not interested in such questions you're never interested in the possibility of growth, because you will constantly stay where you are. You can deny it if you like; you can do almost anything what you like. You don't have to become deeper, religious, you don't have to think about philosophy. You don't have to become scientific and logical. It does not matter. Your life continues in your body until your time is up. Who knows how long but you don't know when it will happen - how you will be, and that is actually the problem.

Because something in you should not leave you alone in that kind of questioning that maybe that you are a little wrong, maybe that you do not know everything. Maybe that there is a reason why you should try to find out why you should be serious about your life. I say day after day it happens at times a little more serious when there is more opportunity, sometimes a little bit more responding because you are reminded and something takes place in the conscience of you, which is there, also latent, not really not much developed because it is still ordinary kind of morality. And thank God that you can live in accordance with that every once in a while. Surely you cannot live in accordance with the Ten Commandments. But when it comes to an Objective morality, how far are we really removed from that? Who takes care of his body, really? Who takes care of his emotions, in not losing energy? Who

takes care of his mind so that the mind becomes occupied with things that are worthwhile and not just ephemeral? Who takes care in his life and thinks about his relationship towards life as a whole? Who considers the universe as a way of understanding the totality of God? Who takes God seriously enough so that when He exists for one that it enters into your life and that because of that you feel that it is necessary to make such inner life known to others, to talk or to show it or to be; and at times then to help to maintain the totality of all things existing cosmologically, astronomically - in whichever way you express it: the totality of that which is universal in accordance with certain laws - psychological, spiritual, physical - whichever way one looks at life. In the development of oneself to bring whatever it is as a possibility to the changing of a mind to become more functional in its- not accumulation of data - but in an understanding of a different kind of a rate of vibration, so that then it will have deeper understanding of the reality and not just a little bit of nonsense that every once in a while is crammed into it.

Such things can take place of course when one wishes to become simple; when one wishes to see what one is for oneself, in humility, in knowledge, in knowing that what one is - a speck, one says, somewhere on the Earth, just happening to be, but life - and daring to talk about life because life is the most important...entity; most important event, most important fact of the existence of the totality, as all life is eternal. Such eternity is forever and ever - not knowing how to define that and how to put it even in words. Because if I do I start to limit it by the words. When I start to think I limit it by a concept, but when I sigh, it is only limited by that what

I say over Hair, sometimes carried
is carried through the ether, sometimes carried by the all-universal substance of existence. Whatever again that might mean.

I have to use terminology, which belongs to me, gradually, to be able to do without. And to say, "I Am," and no more; not even to say I am human. Just this as Am-ness of an existence, indication of a form and the 'I' indication of life. And both together, I say 'me', wishing to set 'I' free, and to leave the Am-ness for that what is required in the conditions in which that happens to live.

We talk about these things at meetings. We try many things at different meetings in different ways. You know. We don't have to be always doing the same thing. We try this; we try that - all the time trying to find what is the best way for all of us. How can we become really more one in an aim using then what is Work on oneself for the accomplishment of growth within oneself; and at the same time it is definitely, simultaneously creating a condition around us, with us, within us - an atmosphere, something - to be contained in activities that we are engaged in, so that we will not lose track of what is needed for oneself, because that after all is what keeps us together. It is not the activity; it is not your energy; it is not your cleverness.

That what keeps together is the wish for an understanding of the laws of God, not the laws of the universe - that we don't know - but God we can bring down to Earth to become a little bit more observable by us and observing us in the form of that 'I' which, when it is created, starts to function and is then gradually on its way to tell little by little and day after day, more and more of the truth of oneself, to the extent that the wisdom of this little 'I' allows it to tell that what is right for a person, to be able to take it and not to be

destroyed prematurely.

I wished we could Work. I wished we could understand each other. I wished you could fight enough. I really wonder why some times we don't Work more. I wished you really could pray for bringing about a certain situation among us which could become if you really wished it, remarkable. I think Gurdjieff had such things in mind when he was at Prieuré. I believed and I still believe that when he had stopped with travel, when he had fulfilled his particular aim of the acquisition of knowledge, when he had gathered enough information of that what was/already was in existence of as esoteric knowledge, and when he was in the process of trying to explain it and putting it in certain more tangible forms, as he would say, for the western world, that it could be used, that then at Prieuré there would have been the possibility of the accomplishment in full life.

It will always remain an enigma why he couldn't fulfill that. The only gratitude one could have is that as a result of not being able to ~~dit~~ do it in that way, he left us with ALL AND EVERYTHING as a book, or, I say many times, as a scripture, to tell - it is as a Bible - to tell the truth on each page in such a way that when you read it you could recognize yourself.

It's for that reason I say many times: blessed be Gurdjieff for having given us what we now perhaps could take. And I hope that we live up to that what was meant. So that we do what we do in the right way.

To Gurdjieff as he lived.

So if you don't mind I'll play a little.

SUNDAY LUNCH

MR. NYLAND: I'm sorry I have to stop the talking now. About last night, it's quite possible that the impression that was left may have been for some people like hopelessness. It definitely was not my intention to leave it on that kind of a note. I thought quite definitely there was hope expressed, because it was a way out - there was a possibility.

Many times in ordinary life there is no way out. I want to mention that because just this morning I heard about someone we know--knew quite well. Anne-Marie - she died; ~~because~~ it was ~~it~~ hopeless for her in her life. Many times she has tried to take her life. Also she has tried different ways to see how she could get over it. She couldn't.

And that is why what we talk about and many times talk about Work and what it could give you - it's exactly there that the hope is, that there is a way out. In the particular way, then, one can become recognized , or rather that one becomes aware of oneself as one is. The basis on which then one can start as if that what is then given as a result of Work on oneself is like a foundation from which you can start.

Because within this, as you then Work and try to find out what you are, the realization that you exist means that there is still life and that that life has to be encouraged, perhaps then in a different form. And that there is hope for oneself that regardless of the conditions that exist on the Earth or the conditions that have existed because of one's own education or one's own being bound, that gradually there is an insight into what is the reality, how am I bound and for what reason; and that it is not necessary to live constantly under the consequences of being bound in early life and even further

on, not knowing what possibility might be, that it is then clearly up to oneself to try and to take the first step.

Because it's not dependent on other people telling you; and it is not dependent on other people helping you. It's always necessary for yourself to start if you feel that there is a possibility even if it is dark. Just make the attempt. In the attempt itself you will find that something changes in you and because of this decision to make an attempt of a certain kind you wake up - even slightly. It has to be continued, but at least you will have a taste of that what might be, even if it is still dark. Sometimes one goes with this into a dream of the possibilities of the future. And then, in having this dream, one wants to wake up at the point where there is energy available, so that then you can start to Work when you wake up.

It is sad, you know, to see that things take place in the outside world and that we are subject to it. As long as it is of earthly value sometimes you can place it. If it is not of this Earth, if it is something that belongs to Solioonensius as laws - not knowing about such laws, nevertheless existing - the problem is even more difficult to understand what to do with them. Because if you let that Solioonensius take place you become a slave. If you realize that it exists you have a chance to see what is the value and then you might be able to turn it to your advantage.

Your advantage is always that you become positive regarding your own life, and that you don't wish to be treated as a slave; that you don't want to be constantly in human bondage. But something in you must start to indicate that there is that kind of a wish. That is why we have meetings - that is why we talk. That is why you read. That is why you think, sometimes meditate;

to come to your real self, that what is within yourself; your inner life.

I thought I explained it last night well enough. Everything that is opposing you is a force. Knowing that it does oppose, you realize there is energy available. It is up to each person to find out how to turn that energy to the advantage for oneself.

At first, trying to indicate what happens, you go with the wind. You don't oppose it. It is a period in which you start to realize what affects you when the wind takes care of your motion. That you go with it is for the purpose of an understanding of what one is in an unconscious state. And how long that time may be necessary to give you insight into yourself, no one knows. But there are at times indications that you say, if the wind is now doing it maybe I should do it and then you try. Maybe you can tack after a little while in going against the wind because in that kind of a process you utilize the force of the wind to set your sail in accordance with the wish to receive as great amount of energy as available and is supplied by the wind.

The wind is an indication of Solioonensius. It takes place in the totality of the world as a universe. Sometimes we call it an involutionary fox law. It is that to which we are always subject. It is that what has to be understood. That will create the fight - the opposition - but at the same time the utilization of the strategy of that what is opposing and creating friction within you, the ability to utilize that friction for your purpose.

The stronger your aim the more you will dare to say to the wind, let it blow. I will meet it face on, but I want to go ahead because I have an aim in my life. Re-establish as much as you can suoh an aim - even this afternoon.

This afternoon, particularly, I would say. Because you are reminded of the different forces existing which when you leave them alone are not going to be beneficial to you. Many things that are natural simply prevent you. Until something wakes up in you, and then opposing the laws of nature - to some extent Mother Nature will be inclined to notice that there is seriousness and a great deal of honesty in you. And then she will admit that you have a right to fight and also the right to leave her . Then she will help you. All things can be turned into a utilization for yourself if your aim is infinity.

I want to say just one more word. This day and tomorrow are very important for me because my father died in 1909 - many, many years ago. For me it is always a date I wish to remember. And in gratitude for whatever he has given me I still bless him. And I hope he continues very much like I also look at Gurdjieff, forever and ever in that kind of inspiration for my own life. I just wanted to tell you this. It's very personal but it is something that is useful for me when it comes from my heart, when I try to think with my mind about the advantages that have been given to me through my father.

If you wish we can drink to his memory because for me he was also a remarkable man.

And so, Victor, some music of Gurdjieff.

END TAPE

Transcribed: Nancy Hull
ROUGH; Jessica/Laile
proof: Alice Huberman
proof: Joan Cattabiani